

TESTIMONY

For the MAN

Christ Jesus,

KEPELLING

THE POYSON & FALLACY

of William Haworth's pretended

Antidote against the Quakers.

From the People of QUAKERS *at*
HERTFORD.

*Jer. 23. 32. And they cause my People to Err, by their Lies
and by their Lightness.*

Printed in the Year 1755.

A

TESTIMONY

For the M. A. S. S. A.

Christ Jesus

REBECCA

THE POYSON

And the young man

from the Temple

HERODAS

For the M. A. S. S. A.

Printed in the Year 1649

TESTIMONY

For the
Man Christ Jesus, &c.

UPon perusal of *William Haworth's* late Pamphlet, we find that it consists chiefly of Matter of Charge, aggravated by reviling, and of Answers to some Objections of his own framing, to render the *Quakers* infamous and odious. In both which we shall very briefly and perspicuously manifest his gross Abuse and Fallacy.

His Title is, *An Antidote against that Poisonous and Fundamental Error of the Quakers.*

This makes a huge Bluster; but what's that poisonous and fundamental Error he charges the *Quakers* with?

It is no less than Denying the same Numerical, True & Real Admiration of Jesus Christ in Heaven, a place remote from the earth.

A sad Charge! that makes an hideous Out-cry: But the *Quakers* utterly deny the Matter charged, not doubting but their Credit will go as far at least as *Will. Haworth's*, and farther than his Reviling to Aggravate in these words, viz. *That we should live to see the Day wherein so many Thousands pretending Christianity in this Nation, should be so brazen-forehead'd, as to disown Jesus of Nazareth to be the Messiah; yet so it is, O Tempora! O Mores!* and farther adds, *These Damnable Delusions--The man Christ is struck at by ungodly Seducers, &c. Epistle. That the Quakers may not deceive you by their juggles, p. 3. Jesuitical Insinuations, p. 20. How can the Quakers be Christians? p. 15.*

Had *Will. Haworth* seriously considered that no Revilers shall

inherit the Kingdom of God, 1 Cor. 6. 10. and that all *Lyars* must have their Portion in the Lake, he would have forborn this kind of treating us. Here is a two-fold Charge, first, denying the same true and real Manhood of Jesus Christ in Heaven, &c. 2dly, Disowning Jesus of Nazareth to be the Messiah, with his aggravating Exclamations against the *Quakers*, both which are not only utterly denyed by the *Quakers*, but also the said *W. Haworth* therein testified against, as a *disingenuous Person*, not so much as citing the *Quakers* words at the Dispute he mentions; but from his own prejudiced Conceptions, writes against us, that wherein he is a manifest Slanderer and Forger, and so led by a Lying Spirit: For, what's his Proof or Quotation for such his Charge of denying the real Manhood of Jesus Christ; or him to be the Messiah?

To make out this, he tells his Much Honoured Friend *Sr. John Hartop*, in these plain words, viz. *Sr. That whi b gave the Occasion of my Thoughts, pitching upon th's subject matter, viz. Christ's Manhood in Heaven, was that Dispute, between Mr. Hicks and Mr. Penn, at London, concerning the same, I being there present, am satisfied by the Quakers fallacious Management of that Discourse, that they Deny the same Numerically, True and Real Manhood of Christ in Heaven, &c.* See now his pretended Proof of his great Charge, is his own meer Opinion, from that Dispute; but whether herein he has not apparently acted the part of a Forger, let all that impartially read the

Account || of that said Dispute between the *Quakers* and *Baptists* at *Barbican* judge. See p. 26 of the Account, where *W. Penn* speaks in the Name or Person of the *Quakers* thus, viz. *We do believe the Man Christ Jesus to be glorified in Heaven—We do believe that holy Manhood to be in Heavenly Glory, &c.*

|| Which was published by *Will. Mead, Jo. Oigood, Will. Shewen, Ed. Man, Sa. Newton, Ja. Claypool & Will. Welch*, who with many hundreds more can testify to the Truth thereof, and against *Will. Haworth's* gross Abuse and Fallacy.

See now, how far the *Quakers* are from denying the true & real Manhood of Christ in Heaven, or disowning Jesus of Nazareth

to be the *Messiah*: And therefore, how guilty this Priest is of *Forgery* and manifest *Slander* herein? The matter which he saith we deny, being so openly by us confest at the same Dispute aforesaid, only his artificial Term [*Numerical*] and his Addition of *A PLACE REMOTE FROM THE EARTH* were not the Terms of the Question at that Dispute, he hath framed these since; neither can we yet understand, what Weight or Plainness his Logical Term [*Numerical*] addeth to the same *True and real Manhood of Christ*, which we so plainly confessing, *We do believe the Man Christ Jesus to be glorified in Heaven*, was by judicious Hearers judged a sufficient Answer to the Question, as then stated.

And as to his Addition of [*Place remote from the Earth*] we further add and confess, that the same *MAN* Christ Jesus that suffered, and was put to Death in the Flesh, and raised from the Dead by the mighty Power of God, ascended into Heaven, God's Dwelling place, ascended both as to a Change of Place & State of Glory; he is highly exalted in Power and Authority, Angels, Authorities and Powers being made Subject unto him, 1. *et.* 3. 22. *Being the Head of his Body the Church, the Beginning, the first born from the dead, that in all things he might have the Preeminence*, Col. 1. 17. *The God of our Father raised up Jesus, whom ye slew and hanged on a Tree, him hath God exalted with his right Hand to be a Prince and a SAVIOUR, to give Repentance to Israel, and Forgiveness of Sins*, Acts 5, 30, 31. So that the Power and Authority wherein he is exalted, is both to be a Prince and a Saviour, and to give Gifts, and to be Head of his Body the Church, in all Things to have the Preeminence, and therefore this Exaltation, and Power was not that he might remain in a Place remote and separate from his Body the Church, which he is the Head of; for that were to keep the Body and Head assunder, so far remote from each other, and then how should it be a Living Body, or united to him? page 10. whereas the Son of God had Power not only to ascend far above all Heavens, but also to descend, at his Pleasure to come again as he promised, to be with his Disciples always to the End, having all Power in Heaven and in Earth given to him, Mat. 28. John 14.

Yet that Jesus Christ is now a true & real Man in the Heavens is not denyed by the *Quakers*, as this Opposer most fallly acculeth them page 2: but his Conclusion, that therefore *Jesus Christ is not here on Earth as he is Man, but as to his Manhood only in Heaven a Place remote from us*, page 2, 3. whilest he thus defines his Manhood, viz. *a Consisting of Soul and Body, and that this Soul is in Heaven, which he confesseth to be his Spirit, from Luke 23. 46.*

By this Man's Limitation Jesus Christ (not only as to his bodily Presence, but also as to his Spiritual) is not here on Earth in his Church: And yet in page 5. he confesseth, *That Christ is in the Saints by his Spirit, and that Christ was certainly with Paul, as to his Spirit*, where he said, *The Lord stood by me*, 2 Tim. 4. 17. And this is the very thing the *Quakers* plead for, viz. *Christ's Spiritual Presence with his Saints*. See how the Man is confounded, after he has gone about to limit the *Man Christ Jesus wholly in Body, Soul and Spirit to a remote Place from his Saints or Church here on Earth*; yet is made to confels to this Truth, viz. *That Christ is in his Saints by his Spirit*: If he sayes, He means only *as God, who is immense, and as to his Presence every where*: This were to tell us, He does not mean any thing of the *Man Christ is in his Saints on Earth*, when he confesseth, *that by his Spirit he is in the Saints, and yet his Spirit is an Essential Part of the Man Christ*; let him reconcile himself herein if he can, instead of any further Reviling and Abusing the *Quakers*, as *Ungodly, Seducers, disowning Jesus of Nazareth to be the Messiah, and denying him to be a real and true Man*; both which are abominable Slanders: seeing they own him to be both God and Man in Union inseparable, *the Father and Son one, the Father in the Son, and the Son in the Father*; he that seeth the Son, seeth the Father also. We are not only accused with denying, *where the Man Christ Jesus is ascended into Heaven*, but also *what he is*, to wit, *the Messiah, if a true real Man*; and yet he saith, *They may grant a Manhood, and yet deny the Flesh in which he was to be in Heaven*.

See how uncertain and doubtful this Man is in his Charge, *that they may deny his Manhood, and yet grant a Man-*

hood. Whereas we have alway believed and owned the Man Christ Jesus, according to the plain History of him in holy Scripture, as well as in the Mystery; as namely, That he was miraculously conceived by the Holy Ghost overshadowing the Virgin Mary; that he lived an innocent and sinless Life; preached powerfully; wrought Miracles; was Crucified and put to Death, as concerning the Flesh; Buried, and Rose again the third day, according to the Scriptures; and was seen of his Disciples and many Brethren after he arose: see 1 Cor. 15. 3, 4, 5, 6. and that the same Body that was put to Death, was raised by the Power of God: And this was not only an Appearance, or Spectrum in the Shape of a man, as W. H. saith some have held: nor yet a meer phantastical Body or Apparition, but a real Body; really seen both before and after his Resurrection, and at his Ascension also; while he blessed them he was parted from them, and carried up into Heaven, Luk. 24. 50, 51. And while they beheld, he was taken up, and a Cloud received him out of their Sight, Acts 1. 9, 10. So we confess the same Man Christ, not only to be still in being, but also Glorified, & his Body to be a glorious, heavenly and spiritual Body. And as to his being Man; We have one Mediator between God and Men, even the Man Christ Jesus, 1 Tim. 2. 5. And God will judge the World in Righteousness, by that Man whom he hath ordained, whom he hath raised from the Dead, Acts 17. 31. Again, This Man, after he had offered up one Sacrifice for Sins, forever sat down on the Right Hand of God; Hebrews 10. 12, And since by man came Death by Man also came the Resurrection of the Dead: the first man is of the Earth, earthly, the second Man is the Lord from Heaven. So that this Man Christ did neither vanish nor perish in anything essential to him either as to his Soul, Spirit or Body. || but is highly exalted and glorified, be-

|| As for W. H's taking advantage upon a private Discourse, with his Neighbour W. B. (whether he truly states it or not is questionable) and thence to notify him and the Quakers in print shews a peevish, creeping, insinuating Spirit in him, that seeks occasions against his neighbours to quarrel, which is not the way to convince or gain upon their Conscience, to be sure, if under any Mistake.

ing made higher then the Heavens, *Heb. 7. 26.* being late down on the right Hand of the Majesty on high, *Heb. 1. 3.* who is set on the right Hand of the Throne of the Majesty in the Heavens, *Heb. 7. 1.* And Jesus said, *Ye shall see the Son of Man sitting on the right Hand of the Power* (that is, the Power of God) *and coming in the Clouds of Heaven,* *Mark 14. 62.* *Luke 22. 69.*

But now the Difference between us and our Adversary *W. Haworth* lies here, if he still shall argue, that *because this glorious and Heavenly Man Jesus Christ is thus exalted at the Right Hand of the Power and Majesty of God on high,* that therefore he is not here on Earth, or in his Saints, either as to his Soul or Spirit, We cannot own such a Limitation of Christ's or God's Right Hand of Power, thus to look on them as so far remote and separate from us, as this Man doth, wherein he seems somewhat to resemble that carnal Opinion of those called, *Anthropomorphites*, who mistaking that Saying, *Let us make Man in our own Image,* held that God was like unto Man in Form and Shape; and the like doth *Muggleton* and his Disciples now, that God is of the Nature and Bigness of a Man, and the Man Christ at his Right Hand, as such. And thus carnally and blasphemously have some Men gone about to limit the Infinite and Omnipotent God, looking only literally upon him, and his Right Hand of Power, and then how were his People of old saved or upheld by his right Hand? Surely God's Right Hand is where he is, not confined or limited from his Saints, who are sustained and preserved thereby. It's true that Jesus Christ said, *I go to prepare a Place for you,* *John 14. 2, 3.* *I am no more in the World, but these are in the World,* *I come to thee holy Father,* *John 13.* Now this saith *W. M.* must needs be as to his Manhood; for the Father and he were one, as to his Godhead in Essence, and so he was with the Father from Eternity, *John 1. 1.* *Prov. 8. 22. 30.*

And who denies this? did we ever deny that the Man Christ the Son of God, went unto the Father, who is in Heaven, when he ascended? but doth it then follow, that Jesus Christ is so contained and limited there, in a remote Place from his Church, as not to be here on Earth in his Saints, but only in such Places

Places where we read, of Jesus Christ by Name appearing that either they saw him, the Heavens being opened, or it was in Ecstasie, as W. Haworth saith, page 4.

If his being ascended into Heaven hinders him from being on Earth, why not his ascending far above all Heavens, from being in Heaven; but in the very same Place before quoted John 14. 2, 3. the same Man Christ that said, *I go to prepare a Place for you*, said also, *If I go and prepare a Place for you, I will come again and receive you unto my self; that where I am there ye may be also*, & verse 18. *I will not leave you comfortles, I will come to you*, and ver. 19. *Yet a little while and the world seeth me no more, but ye see me; because I live, ye shall live also*. And ver. 20. *At that Day ye shall know that I am in my Father, and ye in me, & I in you*. And was not this the Man Christ Jesus that spake these things, who also said, *No Man hath ascended up to Heaven, but he which came down from Heaven, even the Son of Man, which is in Heaven*]. hn 3. 13. Now if it be said that the Son of man was spiritually in Heaven, when on Earth, then may it not as well be said, that the Son of man is spiritually on Earth in his Saints when in Heaven, seeing all Power in Heaven and in Earth is given to the Son? And the Father hath given him Power over all Flesh, that he should give Eternal Life, to as many as the Father hath given him, John 17. 2. *He is ascended far above all Heavens. that he might fill all things* Ephel. 4. 10. And what Place went he to prepare for his? but such a Place in and with himself, as that where he is, there they might be also, John 14. 3. where the Saints were made to sit together in the Heavenly Places in Christ Jesus. And our Conversation is in Heaven, from whence also we look for a Saviour, the Lord Jesus Christ, Phil. 3. 20. And of his coming again the Apostles had signal Evidences who BY HIM wrought Miracles, even by HIM whom the Men of Israel delivered up and denied in the Presence of Pilate; By this HOLY ONE, this Prince of Life, whom God raised from the dead, were the Lame healed, Acts 3. 11, 16. & chap. 4. 10 By the Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by HIM did he his many signs and before you while And ver.

30. That Signs and Wonders may be done by the Name of thy holy Child Jesus whom thou hast anointed. Ver. 17. This Jesus hath God raised up, whereof we are all Witnesses, Acts 2. 32. Therefore being by the Right Hand of God exalted, and having received of the Father the Promise of the holy Ghost, he hath shod forth this which ye now see and hear. ver. 33. And Acts 5. 32. Him hath God exalted with his Right Hand to be a Prince and a Saviour, for to give Repentance to Israel, and Forgiveness of Sins: God having raised up his Son Jesus, SENT HIM to bless you, in turning away every one of you from his Iniquities, Acts 3. 26.

Now having thus plainly confessed to the Resurrection, Exaltation & Work of the same Jesus of Nazareth that was crucified, let us briefly take Notice of what *W. H.* saith about Stephen and Paul's seeing of Jesus Christ, and of the Properties of his Manhood.

After he hath told us, they saw him with their *CARNAL EYES* when he was taken up into Heaven, on Acts 1. 11. he cites Acts 7. 56. Behold I see the Heavens opened, and saith, Stephen's sight was strengthened after a wonderful miraculous Way, so that he pierced to the very Heavenly Glory with his Eye, this is more then what was Natural no Doubt; for the other that stood by saw nothing, but he saw as much of the Heavenly Glory, as he could bear, page 4. and in page 6. concerning the Glorious Body of Christ, he saith, It is NOW since the Ascension the Object of Sense, it hath been seen with the Bodily Eye, and may be seen, Stephen us Evident saw the Body of Christ, and Paul saw him with his *BODILY EYE*,

* Doth the
Scripture say
so, for that
evid doth
not.

* 1 Cor. 15. 8, last of all I saw him.

That Stephen saw the Heavens opened, and Jesus standing at the right hand of God, is true, but that he saw him then with his carnal or bodily Eyes, when this was more then what was Natural, doth not appear to be sound or congruous Doctrine, especially since *W. H.* confesseth on Ephes. 4. 10. That therefore Christ as to his Manhood is not in any of these visible Heavens; for he passed through these, and went into that *INVISIBLE* most suprem. Heaven, the Heav-

ven of Heavens, far above the other Heavens, Plat. 68. He ascended on high far above all Heavens, that is all heavenly Powers of Angelical Nature and Perfection, he is above them, pag. 8. Whereas the Ground of Stephen's seeing the Heavens opened, and Jesus on the right hand of God was on his being full of the holy Ghost, and not on his Carnal or Bodily Eyes, he being FULL OF THE HOLY GHOST looked up steadfastly into heaven, and saw the GLORY OF GOD, and Jesus standing on the Right Hand of God, and said; Behold I see the Heavens opened, and the Son of Man standing on the right hand of God, Acts 7. 55, 56. And likewise when John was in the Spirit on the Lord's Day, he saw the seven Golden Candlesticks, and in the midst thereof One like unto the Son of man, &c. Rev. 1. 12, 13. which seven Candlesticks, were the seven Churches of Asia, that he wrote unto (which surely were then upon Earth) But to Place all this sight upon carnal and bodily Eyes, is all one as if he should tell us that Stephen with his carnal and bodily Eyes saw the invisible and supream Heaven opened; yea, and that with the same carnal or bodily Eyes he saw the GLORY of God also (for as he said, he saw the Glory of God) and Jesus standing on the right hand of God, and this renders both the Glory of God, and his right hand also, obvious and visible to the carnal Eyes; you may see what mean and carnal Thoughts this man hath of God, and Christ the Glory of God.

Whereas in page 6. William Haworth saith, concerning the Manhood or Body of Christ, It had the same Form and Figure that it had when here upon Earth, else how could the Disciples know him after the Resurrection, and yet in the same page saith, It is a very GLORIOUS Body, Phil. 3. Like unto the glorious Body. How glorious is it represented, and painted, as to us by Daniel, and John in the Revelations, more Bright then a Thousand Suns.

Ans. Is it so? How then hath it the same Form and Figure it had when here upon Earth? Or how is it seen with carnal Eyes, if so glorious and in the invisible and most supream Heaven? And was it thus Bright and glorious, more then a

Thousand Suns when here upon Earth subject to Suffering ; surely this man intrudes into that which he hath not seen.

Was the Body of Christ while upon Earth in that state, so glorious as now [*That is more bright then a Thousand Suns, when he was apprehended, crowned with Thorns and condemned to dy upon the Cross?*] If so, where it's said in that Place cited, *Phil. 3. 21. Who shall change our vile Body, that it may be fashioned like unto his glorious Body*; this is only to be understood, that our Body shall be fashioned like to the Body of Christ, when upon Earth, wherein he was made like to his Brethren, and that is as good Sense as to say, *we shall be fashioned like unto what we are*: Where then is the Change? But if we shall be changed, as to our low Body, and be fashioned into a glorious and spiritual State, then is Christ, as to his Body, changed or translated into a far more glorious State, then what it had upon Earth.

But this man's concluding, *That the Disciples knew him after his Resurrection, because his Manhood had the same Form and Figure that it had before*. In this he talks like one ignorant of the Scriptures; for after his Resurrection he appeared in divers Forms, as, *After that he appeared unto two of them in another Form*, Mark 16. 12. *Mary Magdalen supposed him to have been the Gardiner*, John 20. 14, 15. And sometimes he was unknown, and doubted of by his Disciples, *Luke 24. 16. ver. 37. 41.* and twice he appeared in the midst of them the Doors being shut, *John 20. 19, 26.* was there no Change then, as to his Body, from what it was before put to death, before which time he was also transfigured in the Mount, *Mat. 17. 2.* Thus the mighty Power of God appeared in his Change, after diverse and wonderful manners, beyond the Reach of humane Capacity to comprehend, therefore to confine him now to the same Form and Figure is *W. H.* his Conceit and Imagination, wherein he intrudes into things he never saw. And as for his uncouth and unscriptural Talk, that the Saints ought to worship the Humane Nature of Christ, and that this humane Nature is such as giveth Life unto our souls, p. 67. We need take little notice of such Language; Did not Christ say, *I am the Living*

Living Bread, which came down from Heaven; if any man ate of this Bread, he shall live forever; and the Bread which I will give, is my Flesh, which I will give for the Life of the World, John 6. 51. for that his Flesh that gives Life is himself.

As for those Objections against the Man Christ, *his being in Heaven*, in p. 89. They are of W. Haworth's own framing, and not the Quakers, however he would place them upon us, wherein he hath dealt very disingenuously and dishonestly, and as a meer Forger: For where did the Quakers ever thus argue? viz. Object. *The Apostle saith, Ephel. 4. 10. That he ascended far above all Heavens, therefore Christ is not in Heaven in his MANHOOD.* Let him shew us that Book and Page of ours, or Dispute, wherein we have this Argument or Objection, if he can. Again, When and where did ever the Quakers thus argue, viz. *Christ said to his Discip. 5, I am with you alway, even to the End of the World, Mat. 28. 20 HOW THEN CAN HE BE IN HEAVEN?* Let W. H. produce us that Book and Page of ours that hath this Inference in it, if he can; or elie be ashamed with such Forgery to bespatter us. Again, its said 1 Cor. 15. *Flesh and Blood cannot enter into the Kingdom of Heaven;* where do the Quakers argue from hence that therefore Christ is not there, as to his *Manhood*? Let him produce Book and Page for this, or forever be ashamed.

His Reasons to prove *Christ now a Man in Heaven*, do not reach us nor touch us. the thing not being denied, but really believed and confessed unto by us in the True, Spiritual and Scripture Sense thereof; so that we have no need of his weak and confused Reasons to convince us.

And now farther to manifest, how like a Confused and Distempered or Crazyed Man W. H. writes, take a short View of some of his Inconsistencies in his *Postscript* against Chr. Taylor.

C. T. having pleaded the Innocency of Infants in the Womb, as not condemnable for the Sin of the first Parents, &c. W. H. in his pursuing his Charge against all Infants, as having the *Original Sin of the first Adam upon them that had not actually sinned or transgressed*, p. 17. wherein having shewed a great deal of Ignorance and Hardness, not worth our Labour to answer;

Twice; he citeth Ephes. 2. 3. *And were by Nature Children of Wrath; i.e.* saith he, by Birth, Parent, Original, &c. C.T. saying, *They condemn the Innocent* (that is, upon their Predestinarian Principle) To this W. H. reflects thus, viz. *Let the Reader judge, if in this he writes not too much like an Innocent; but this is the Fruit of following the Light Within, and forsaking the Scriptures: Nature will never discover its own Guilt and Defilement; and the Light Within, that every man hath, is no more then Nature,* pag. 17. See here how he makes no better account of the Light in man then of Corrupt Sinful Nature, making them both one, so putting no Difference between the Precious and the Vile. But in plain Contradiction to this he confesseth, *That the Scripture saith, this Light within every man is nothing but the Law of Moses, written in the Heart of Man,* Rom. 2. 15. *which shews the Work of the Law written in their Hearts;* pag. 18. Do but see now how like a Mad Man he has written, one while to account the Light in man no more then Nature, which is sinful, and by which men are Children of Wrath, and that the following thereof makes a man write like an Innocent (that is, an Idiot or Fool) when presently after he is made to confess, *That this Light in man is the Law of Moses written in the Heart of Man.*

Again, As he has manifested his Madness against the Light within, so he hath against the Works done by the Spirit of God; after he hath falsely accused the Quakers, of going about to set up their own Righteousness, he proceeds thus, viz. on Rom. 4. 6. even as David also describeth the Blessedness of the man unto whom God imputeth Righteousness without Works; *What Works? done by the Spirit surely* (saith he) *for such were David's Works:* And further proceeds, *Did not Isaiah observe Moses's Law in the Spirit, and yet in that place of Isaiah 64. 3. calls it filthy Rags, as to Justification? And did not Paul observe Moses's Law in the Letter and Spirit, when a Christian? And he counted all things Loss for the Excellency of the Knowledge of Jesus, and then surely his Observance of the Law of Moses, in the Spirit, in point of Justification, this but his own Righteousness,* pag. 18. But pray read Paul's own words, Phil. 3. 7, 8, 9.

Is it good Doctrine to say, That Paul, when a Christian, considered his Spiritual Obedience to the Law of God in Spirit, Loss and Dung for Christ, and that as a Christian he must suffer the Loss of this so as not to have this inward or spiritual Obedience to the Righteous Law of God in his Heart? whereas Paul saith exprelly, The Law of the Spirit of Life in Christ Iesus hath made me free from the Law of sin and Death, Rom. 8, 2.

This Man can set up Justification and Imputation at an easie rate, he can cast the Law of the Spirit within behind his Back, and yet plead he is justified by the Imputation of Christ's Personal Righteousness: O gross Hypocrisie! whereas Christ came to condemn sin in the Flesh, that the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit, Rom. 8, 4. Yet this Preacher, W.H. confesseth, That that of Regeneration is the making one meet for the Inherance of the Kingdom; and calls inherent Righteousness the Righteousness of the Law; and saith, That ALL the Righteousness that the BEST of the Saints have WITHIN them or without them, is no more but the Righteousness of the Law, by which we are not justified, pag. 19. having before told us, that *Isaiah's* Observance of *Moses's* Law in the Spirit, he calls it filthy Rags; and *Paul's* Observance thereof, but his own Righteousness, which he counted Loss and Dung for Christ: and now, that ALL the Righteousness that the Best of Saints have within them, is no more but the Righteousness of the Law; that is, all that God and Christ has wrought in them, as their Regeneration, Sanctification & Renewing in the Inner Man after the Image of God, and are but all a man's own Righteousness, Loss and Dung: and did ye ever read such monstrous distracted Doctrine as this? But to wheel about again, and to overturn all this at one heave, he confesseth, That it is the Actions of the Deity that perfects all Good for us and IN US, p. 7, 8. And in his Epistle Dedicatory, prays for his much honoured Friend thus, The Lord by his Spirit establish, settle, strengthen you in this and every Truth, and preserve you and your Elect Lady to his Heavenly Kingdom. Here he seems to esteem highly of the Holy Spirit, and its inward Work, how sleight soever he hath made of it in other Places.

places. But for his distracted and incongruous Works he hath provided this Selve in his *Epistle*, viz. *Pray Br. candidly bear with what may not be so congruously worded, in so sublime a Mystery*; as also, that he is the least and most unfit of his Brethren. Now if this man were really as humble as here he pretends, he would study to be quiet among his Neighbours, and not to concern himself in these Controversies, which he is so incongruous and distempered in, and so unfit for the Mannagement of; And you that are his chief Hearers, would be his Friends, if you did perswade him to Quietness, and not to trouble his weak Head with these Controversies, lest he fall into such manifest Distraction as may tend to his and your great Reproach; for he appears in some Danger: and do not give him Money for endeavouring to keep you and Christ at a Distance, Reviling the *Quakers*, and Undervaluing the Light Within, and inward Vertues and Operations of the Spirit of God.

And to his Boast, *That to this day his whole Book is at our Door Unanswered*: We say, this is not strictly True; for an Answer hath been writ to it a long time, but the Publication deferred, partly for the same Reason he gives for *C. Taylor's* Paper, viz. *Counsel hath been given to sleight it by Silence, as not being worthy an Answer, or particular Animadversion*. But if by his too much Boasting and Clamour he occasions its Publication, it may not redound to his Credit, but he himself may have need of a better Antidote then yet he hath found out.

Hertford, the 24th of the
5th Moneth, 1676.

THE END.

